

Mission As Adventure I.

I want to ^{talk} talk to you these few days here about the

Christian mission as adventure, which may alarm some into thinking

I am going to trivialize it. These are, of course, safer and more

familiar ways to think about the Christian mission. We can think of it geographically

as a journey: I was ~~brought~~ brought up on Sunday School maps of St. Paul's

We can spiritualize ^{denationalize} it: Christ's kingdom, as He himself said, is not of this world. ^{call to} missioning journeys. Or vocationally we think of it as a call. A ^{duty} duty, perhaps, in the

^{form of} ~~duty~~ obedience to the Great Commission. Some people think of it as a crusade -

one of the few ~~characteristics~~ characteristics common to both evangelists and

social activists. At different times I find myself agreeing with all of

the above - mission ^{it is a work of the spirit, and} is a journey, and a vocation; an obedience and a crusade.

Some people ~~all~~ also think it's a sacrifice - and there I beg to differ. It can, ^{involve} involve

^{some self-discipline - it can even lead us into pain & some discomfort, and at times some pain, at least, the suffering part of it.} ~~often does involve some sacrifice.~~ But it is no sacrifice to me to be a missionary, as I

listening to your reports the afternoon it is obvious to me that it has been no sacrifice to you either as the world ^{perhaps, in the best sense of the word} thinks. To me, and I believe to you, it is a ~~great~~ satisfaction, a challenge, and an adventure.

Being a missionary, ~~whether in New York or Tokyo, the Sahara~~

~~in the State of New Jersey~~ - is not being where you don't want to be

because you have to, or doing what you don't want to do because

you think you ought to. It is not a grim, unpleasant but somehow

necessary ~~task~~ ^{ideal}. It is, as I hope to show you, an adventure. It's an adventure - and a happy one. 'Riviera,' says Paul - I'd open I say negro I'll come back to that point again before I'm through this week.

Let me hasten to add that I know all the pitfalls and traps

of the gospel of positive thinking. I have been properly warned against the

line of adventure as a motive for Christian missions: "Don't go to some far-off

mission field for the romance of it." All that is true, and needs saying. But

there is still a good deal that can be said for adventure. ^{at least} It's ¹ better

than frustration.

It's ^{the} fashionable ^{in the mission} to bad-mouth 19th-c. missions ^{the forebears of ours - parents & grand parents of some of us} for their up-beat

triumphalism, which we are told now is very bad. Maybe so. But I must in all

honesty observe that is no great progress to move out of 19th-c. triumphalism in mission

into 20th c. Christian defections in mission. Adventure for Christ must be

Something more ~~that~~ than failure, ^{its good is not} and the end of the mission. → t 11
I found a book some time ago that started me thinking about the ^{idea} of adventure in the mission enterprise.
~~We need to regain something of the undaunted confidence,~~

~~the overflowing enthusiasm of my favourite missionary, the Apostle Paul.~~

~~Take the sense of adventure out of Paul's life and you no longer~~

~~have the real Paul.~~

Mission as Adventure I.

This morning I want to talk about the Christian ^{discipleship} mission as ^[in the age of adventure - the 19th c.] an adventure. I know there are more familiar ways to think about it. We can think of it as a journey: I was brought up on Sunday School maps of Paul's missionary journeys. Or vocationally we think of it as a call. A duty, perhaps: obedience to the Great Commission. Some people think of it as a sacrifice. I don't. I think of it as a challenge and an adventure. If there is one thing I have learned from my own experiences in China and Korea, and from my father's life in Korea before me, it is this: Mission for Jesus Christ is always an adventure, a wonderful adventure.

and I have often
 been worried about the
 nature of adventure as
 a mission for missions.
 I've put it down on
 my computer paper
 and it's needed
 to be in the field
 the essence of it -
 to go where you are
 not.
 All that is true.
 I have a good deal
 to say to you for
 the future - even
 beyond the mission
 field.

of course it is better to start with God's Word than with your own experience. But when I need what Paul had to say about his mission, I find the same.
 It is Biblical, too, I hasten to add. Listen to Paul rejoicing in his mission, ~~his~~ great adventure. Ephesians 3: 8, 12. "To me, who am less than the least of all God's people, he has granted of his grace the privilege of proclaiming to the Gentiles the good news of the unfathomable riches of Christ... I beg you, then, not to lose heart over my sufferings for you; indeed, they are your glory." That's the grace and glory of the adventure. But there is the other side; the suffering, and the hardship of the adventure. II Cor. 11:24-25. "Five times the Jews have given me the 39 strokes; three times I have been beaten with rods; once I was stoned; three times I have been shipwrecked." But however great the hardship, and the very real possibilities of personal failure, when the adventure is undertaken with Christ, the end is never failure, but victory. Romans 8:31. "If God be for us, who can be against us?"

There's the glory, there the hardships, there the victory in this adventure we call our Christian mission: [That's a 3-point outline for Presbyterians who can't remember more than three points at a time. But for you more intelligent people from other missions I have five points.*] When I began to think of missions in terms of adventure, I knew it could not mean adventure in the ordinary, romantic sense--a passing thrill, a cheap achievement. Adventure for Christ must be more than that. And I found in a book by a Swiss psychologist who is also a wise and earnest Christian an analysis of adventure in psychological and Christian terms that fits the Biblical pattern of mission.

Adventure, he says is the basic instinct of human behaviour. It is planted in us by God. It is the way He made us, and we need a sense of adventure in our work or we lose our interest in it and our zest for it.

The psychologist is Paul Tournier. In his book, The Adventure of Living, he says that in your life and work you must find five elements that make life an adventure. Without these five necessary ingredients even if you are a missionary your life can fizzle down into purposelessness and disillusion. These are the five ingredients:

1. Opportunity for self-expression
2. Opportunity for innovation and creativity.
3. Pursuit of single, coherent goal.
4. The sustaining power of love.
5. The running of a risk.

Keep these five factors operative in your ^{Christian} life, says Tournier, and life is an adventure - a meaningful, purposeful adventure for Christ.

When I take that pattern and fit it into the story of the missionary movement I begin to see what made the days of our predecessors, the pioneers, ~~the~~ heroic age in missions and I begin to see what our ~~own~~ ^{own} ~~own~~ preoccupation with the problems and frustrations of missions has done to rob us of the sense of adventure that ~~belongs~~ ^{they should be} in the Christian life.

Remember the time when there was no question about the thrill of adventure in Christian mission? Listen to Pearl Buck, describing her father's time: "The early missionaries were born warriors and very great men, for in these days religion was still a banner under which to fight. No weak or timid soul could sail to foreign lands and defy death and danger unless he did carry religion as his banner under which even death would be a glorious end. To go forth, to cry out, to warn, to save others, these were frightful urgencies upon the soul already saved. There was a very madness of necessity, an agony of salvation."

Listen to the thunder of adventure in the voice of Chalmers of New Guinea, speaking at home on furlough near the end of his career: "Recall the 21 years, give me back all its experiences, give me its shipwrecks, its standings in the face of death, give it me surrounded with spears and clubs, give it me back again with spears flying around me, with the club knocking me to the ground, give it me back (I say) and I will still be your missionary".

Think of the early days ~~right here~~ on Taiwan. Maxwell stoned in Tainan. Ferguson shot through the body by a tribesman on a mountain crossing to the East Coast. Campbell barely escaping from a midnight attack on his chapel. They set fire to his rooms, hoping to burn him to death. He threw his bedding out a window to distract the mob's attention, then slipped out the door into the darkness with the bloodthirsty crowd hot on his heels. He escaped only by hiding all night in a ditch up to his neck in the filthy water.

Those were the days when the call to mission was like the sound of a trumpet. "The Evangelization of the World in our generation." Even the theologians caught the excitement. "Christianity sets out for victory," wrote Wm. Newton Clarke. "The intention to conquer is characteristic of the gospel.. It cannot conquer except in love, but in love it intends to conquer"

- 1. Opportunity for self-expression
- 2. " for innovation and creativity
- 3. Pursuit of a single, clear goal
- 4. The sustaining power of love
- 5. The running of a risk.

This is how his biographer describes Appenzeller, the Methodist pioneer in Korea. "valiant from spur to plume, a warrior of God... Bold as a lion.. aflame with zeal.. traveller, explorer, teacher, organizer, evangelist.. cool-headed, warm-hearted, hot with zeal.." I don't know how it strikes you, but that purple prose makes me feel drab and pallid by comparison. What was there about the mission in those great days that lifted it above the ordinary frustrations of life and gave it that sense of the heroic? Tournier's five-fold definition of "adventure" helps me understand. Remember that the "Adventure" of which he speaks is "the driving force behind human action" that gives significance to human effort. (p. 85). How neatly his five points fit the spirit and work of Christian mission in the days of the pioneers.

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I. The first ^{indispensable ingredient} characteristic is opportunity for self-expression.

What was there about my grandfather's days on the frontier that makes that period stand out so appealingly vivid as the prototype of the American dream? It was surely not adventure in the ordinary, romantic sense. Our nation was built on more solid foundations than that - and so much the more adventure for Christ must be far more than that.

I. The first indispensable ingredient is opportunity for self-expression.

"Life without adventure," writes Tournier, "is life without living," and the first mark of adventure is that it is "a manifestation of oneself, a form of self-expression." If that is so, then the life of the pioneers was an adventure indeed. How those old war-horses, the early missionaries chafed at routine, non-creative work. When my father arrived in Korea, Protestant work there was less than five years old, but they had already started an orphanage. They didn't quite know what to do with the orphans, however. After you had preached to them on Sunday, like a good missionary, what else did you do? So they told father, the newest arrival, "Teach them". And they told him what to teach--arithmetic, geography, English, just what boys that age were being taught back in America. But after a few months of teaching these ragged Korean orphans American geography of all things, as the course prescribed, father stormed into a mission meeting one day and said, "The Lord did not call me to ~~teach~~ Korea to teach these boys to bound the state of North Carolina". And he left the meeting, and left the capital city, Seoul, for the great adventure of his life, moving into the forbidden interior to open up North Korea for Christ. There he found the freedom of self-expression he needed. Room to move around in. A whole half-country to be won for Jesus Christ.

But wait a minute. Is that demand for self-expression really Christian? Really Biblical? It is true psychologically, says Tournier. It fits the golden pattern of the days of the pioneers. But doesn't the Bible say, "Deny self"? "If any man will come after me, let him deny himself and take up his cross and follow me". (Matt. 16:24) And wasn't it precisely the demand for self-expression by those early missionaries that led to Western paternalism?

There is part of a truth in that objection. But probe a little deeper and I think you will find that the conflict disappears. I could, if you want it, give you a proof-text for self-expression. "Stir up the gift of God which is in you," says Paul to Timothy (II Tim. 1:6). But isolated proof-texts are dangerous. I think I can find a much wider supportive base in Scripture for ^{the need} ~~Tournier's insistence and the missionaries' demand~~ for self-expression. I find it in the whole life and mission of the Apostle Paul. Self-expression, this first mark of adventure, is so refreshingly obvious in Paul. He can't keep himself out of his letters. Look at Galatians. "Brethren, I beseech you, become like me". (4:12). He spends the whole first two chapters talking about himself before he stops and checks himself and says, almost as if preaching to himself: Wait a minute. I've been crucified. It is no longer I; it's Christ." (2:20). "It is no longer I who live, it is Christ who lives in me"

Self-expression doesn't disappear in the life of the Christian. Not in the Bible. ^(the psychologists are) ~~Tournier is~~ right. That would be death. But ~~there is~~ ^{one important point} ~~one thing that~~ must be added. Self-expression is right and proper, but ultimately it must lead beyond self to Christ. Only then is the Christian really living. "It is no longer I who live, it is Christ who lives in me"

(the first and)

Malcolm Fenwick, a Canadian, was, for years the only Baptist in Korea. He was a rugged independent. "Fireblower" they called him, "kind-hearted but heady, and set on one thing..namely his own way (there's the self-expression)..but he prayed and studied his Bible and lived a lonely, self-sacrificing kind of life." (Gale, The Vanguard, p. 134 f.) His call to adventure was a strangely moving one, as he describes it in his book, The Church of Christ in Korea (p. 13 f.). Fenwick was a salesman,

room manager, but at a Bible Conference one day the call came. He made excuses. "Lord..I'm only a businessman." "Go," said (the Lord). "But I haven't a classical schooling. I'm not a minister." "Go", said (the Lord). "But I don't want to go." "Will you let me make you willing?" said the Lord. "No, I don't want to be made willing." About the third day, he writes, I said, "Lord, I'm not willing, and I don't want to be, but if you wish to make me willing to be made willing, why, perhaps I could stand for that." That evening, he continues, "I heard Brother Wilder of India use the illustration of a man dying of thirst in the desert. He calls for water. Bring it to him in a fine cut-glass goblet, and he'll appreciate it. But if all you have is a rusty old battered tin can, take it to him anyway. He'll be glad to drink it and live." "That simple illustration made me willing," said Fenwick... "I could at least be a battered, rusty can and carry the life-giving water..." *The Christian life + mission is*

This is precisely what Tournier means when he says adventure is a manifestation of oneself. Mission to Fenwick was the adventure of finding at last the true form of self-expression, which is expressing "Christ-in-you".

One aspect of this self expression is that whatever your career, in order to keep it alive with a sense of purpose...

II. Innovation and Invention. The second characteristic of adventure, says Tournier, is that it innovates and invents. - It is ingenious. Tournier describes this in terms of the marvels of God's great creation--his "ingenious solution..to each of the technical problems raised by the functioning world and all its parts". Like the problem of locomotion. Look at the myriad ways in which God solves that problem, "the fish that swims, the quadruped that gallops, the flea that jumps, the snake that crawls..."

Here Tournier begins with the Bible. Genesis & creation. The divine ingenuity - something out of nothing. The miracle, prodigious profusion & variety of nature.

You may have seen experimental mechanical ingenuity. It may have become common.

Compare this with the myriad ways that the pioneers had to solve their problems. What better words to describe the pioneers than "inventive and ingenious". They had to be. They never knew what they would be called upon to do next. Dr. O. R. Avison, founder of Severance and president of Yonsei, came out to Korea as a medical doctor, but he found he also had to be at various times a barber, a plumber, and even an identifier of Roman Catholic saints. [This is how he became a barber. One day the young reformer, Syngman Rhee, suddenly appeared at his home and said, "I want you to cut off my top-knot." "Do you really want it off?" said Avison. "Of course not," said Rhee, "but since it has to be done-(a new law required it)- I want it done by a friend, and not by one who will take pleasure in doing it." So Avison took him to the dispensary, and cut off the top-knot in one piece, while Rhee picked it up, wrapped it in gauze, and wept like a child".] (Memoirs, p. 269) His strangest problem was the matter of identifying saints. Catholic priests came to him one day to tell him they were reburying the martyred missionaries killed in the great persecution of 1866. But in the grave of three French priests they had found four skeletons. Which were the three saints, and which was the stranger? Would Dr. Avison please examine the skeletons and tell them. He did--figuring it out (a little uncertainly, he later confessed) by the condition of the teeth. (p. 207 f.).

And in the days of missionary adventure... Compare this with the myriad ways that the pioneers had to solve their problems. What better words to describe the pioneers than "inventive and ingenious". They had to be. They never knew what they would be called upon to do next. Dr. O. R. Avison, founder of Severance and president of Yonsei, came out to Korea as a medical doctor, but he found he also had to be at various times a barber, a plumber, and even an identifier of Roman Catholic saints. [This is how he became a barber. One day the young reformer, Syngman Rhee, suddenly appeared at his home and said, "I want you to cut off my top-knot." "Do you really want it off?" said Avison. "Of course not," said Rhee, "but since it has to be done-(a new law required it)- I want it done by a friend, and not by one who will take pleasure in doing it." So Avison took him to the dispensary, and cut off the top-knot in one piece, while Rhee picked it up, wrapped it in gauze, and wept like a child".] (Memoirs, p. 269) His strangest problem was the matter of identifying saints. Catholic priests came to him one day to tell him they were reburying the martyred missionaries killed in the great persecution of 1866. But in the grave of three French priests they had found four skeletons. Which were the three saints, and which was the stranger? Would Dr. Avison please examine the skeletons and tell them. He did--figuring it out (a little uncertainly, he later confessed) by the condition of the teeth. (p. 207 f.).

And Paul - always innovating, inventing, shocking Peter, the Apostles with his radical... *Inventive, considerably ingenious* find the Pharisees with his greatest innovation of all... *becoming a Christian*

There was no locking of Paul into one small pattern -
he was always inventing a new one. "I can become all things to
all men, that by all means, I may save some." (I Co. 9:22)

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building his great hospital--the old S.W. 1st--this was 1890, the
adventure for Christ soul trust to native laborer, not even the money,
to put in the pipes. He installed the plumbing himself, with his own hands.

That kind of man found all the challenge and satisfaction his
soul needed in meeting the problems of the mission field one by one, and
solving them. I wonder they put up a statue of him out at Severance last
year.

The third + 4th characteristic of this vital impudent that keeps him, and mission alive, in going to Korea together

*So perhaps this was
important & made possible
successive & true adv.
at that time & place
is that it involves a man who*

III. Conherent pursuit of a single, final goal. The third
characteristic of adventure, says Tournier, is that "it is coherent, revolutionary,
in the pursuit of a single, final goal." But did those early missionaries
find this kind of life-giving adventure in their Christian mission? It was
very simple. However multi-talented and ingenious and many-sided those men
and women may have been, they knew exactly why they had come to Korea.
There was just one goal, and it was not really barbering or plumbing or even
identifying saints. Dr. William Hall, a physician and the first Methodist
in North Korea, put it very simply. On board ship en route to Korea he
wrote, "We have only one aim, the glory of God and the salvation of souls"
(Dr. William J. Hall, S.D., p. 239)

With Underwood it was just as simple. To use his own words, it
was "the simple story of twelve or thirteen millions without the Gospel"
in Korea, and an open door through which the church had not yet entered.
(Underwood of Korea, p. 34)

There was, of course, all kinds of work to be done on the field--
medical, educational, evangelistic, social--but only one focussed, purposive
goal. As one of the teachers in Pat Chai high school put it 33 years ago
(in 1904): "All our teaching must aim at the one goal--a saving knowledge
of Jesus Christ. ^{the first Christian school there} If they experience the washing of regeneration and the
renewing of the Holy Ghost all knowledge will be sanctified to their en-
largement and usefulness. Otherwise all is failure. The absolutely
necessary thing is to know God. This experimental knowledge is the know-
ledge that the Korean needs. If he possess it and it possess him, it
solves all questions of time and eternity". (Quoted by M. B. Stokes in
Within the Gate, p. 106 f.)

IV. Love. But it would be a caricature of the methods of the
Korea pioneers whom I have been describing to paint them as hot little
intolerant evangelists who burned for souls but were indifferent to the
daily needs, the hopes and desires and yearnings of the Korean people.
There have been missionaries more interested in souls than in people--but
I never saw any such [here in Korea] when I was growing up. The ones I knew,
and the ones I am describing as adventurers for Christ, came not for their
duty's sake, but for love. *The fourth characteristic of an adventure, says Tournier, is love.*

The "single, final goal" of which Tournier speaks in his defini-
tion of adventure, is love. "It is love which suggests the goal, and love
which directs and sustains the adventure. This is its fourth characteristic.

*Here also Paul stands straight in the light of adventure "For I have the gift of prophecy... the I have all faith... the I give my body to be
burned... and have not had, I am wrong"*
William Hall, who said, "We have only one aim, the glory of God
and the salvation of souls," also said, "The people must be won by disinter-

ADVENTURE FOR CHRIST. (1954)

It was from two Pauls and two Samuels that I think I best learned one of the most important lessons of my life. The two Pauls were Paul the Apostle and Paul Tournier, the Swiss psychologist. The two Samuels were Samuel the Prophet and my father Samuel (A.) Miffett. And the lesson I learned was that it is a great adventure to be a Christian, not a burden, not an impossible ordeal.

I learned that the Christian, if he or she is willing to learn and willing to try, can find joy in the hardest challenges, ~~sometimes~~ ^{can find} ~~the harder the challenge, the greater the joy.~~ ^{joy} Sometimes ~~can~~ ^{can} breaking through even the sorrow of great tragedies.

I learned that being a Christian - whether in a church in Connecticut, or on a mission field in Asia - is not being where you don't want to be because you have to, or doing what you don't want to do because you think you ought to. ~~It's not that at all.~~ Being a Christian is not a grim and unpleasant, but somehow necessary duty. It is, in the truest sense an adventure.

Now let me hasten to add that I know all the pitfalls and dangers of the gospel of positive thinking. I have been properly warned, ~~for example,~~ against the lure of adventure as a motive for Christian missions. "Don't go to some far-off mission field for the romance of it." ~~Don't be a Christian because you're bored with being a non-Christian.~~ ~~Don't go unless you are called, like the prophet Samuel, or the Apostle Paul.~~ ^{and needs saying.} All that is true, ^{still} but there's a good deal that can be said for adventure. It's better than frustration. If the 19th century was

It wasn't so long ago that we felt that same sense of adventure as Americans. The frontier was ours to conquer. This almost empty continent was God's gift, and my grandfather went west ~~west~~ left New York State and went west to occupy it. He almost perished in the Humboldt Sink south of Reno when his horse foundered under him. But he made it to the gold and silver mines of Virginia City. With his brother he sang in a quartet with Mark Twain, when Twain (Sam Clemens) was a reporter for the Virginia City newspaper. It was great to be an American then. We knew that nothing could stop us.

~~And~~ Can you remember the time when there was no question about the thrill of adventure in Christian mission? - p 4

And what was ~~there~~ about my grandfathers days on the frontier, ^{in Virginia City} that makes that period so appealingly typical of the "great American dream" - so much so that we recreate it for ourselves every week on TV re-runs of Bonanza. The real frontier was not adventure in the ordinary, romantic sense. Our nation was built on more solid foundations than that; and even more so the Christian life as Adventure for Christ. As I was looking for a more satisfying interpretation of the ^{universal} human need for a sense of adventure in life, I was given a book by a Swiss psychologist who is also a wise and earnest Christian. Many of you, ~~of course~~, are familiar with it, I am sure, but Paul Tournier is always worth reading again. His book is The Adventure of Living, and as he analyzes it, adventure is no romantic make-believe, it's the very stuff of life.

Adventure, he says, is the basic instinct of human behaviors. It is planted in us by God. It is the way He made us, and we need a sense of adventure in our work or we lose ^{our} interest in it and our zest for it. The elements that constitute adventure, ~~are~~ he says, are the indispensable ingredients that make life meaningful - and without them, even the Christian's life, the faithful church-goer's life can fizzle down into purposelessness and disillusion.

With that analysis to guide me, let me re-arrange Tournier's list of the indispensable elements of adventure ~~to~~ a little and show how they fit the Biblical pattern of the Christian life, and how neatly they are illustrated by the spirit and work of Christian mission as we have seen it in Asia - particularly back in the days of the pioneers. And if life was an adventure then - perhaps those same indispensable ingredients can be recaptured to put spark and vitality back into our own somewhat more prosaic lives today.

the age of adventure in ~~missions~~ ^{the church around the world} ~~and in the expanding church as a whole~~ - an age of triumphalism, which we are told now is very bad; then all I can reply is that too much of the 20th century has become the age of ~~which is~~ Christian frustration ~~and of a discouraged church~~, - and that is worse.

Time there are times when everything seems to go wrong, and doubts creep in. But if there is one thing I have learned from my own experience in China, and from ~~my~~ ^{my} life ^{with Eileen} ~~together~~ in Korea, and from my father's mission in North Korea before me, it is this. Life for Jesus Christ is an adventure - uncomfortable sometimes (the greatest adventures always entail hardships) - but great and wonderful adventure, nevertheless.

This isn't wishful thinking. It is Biblical truth, and Paul is ~~an~~ a prime example. Take the sense of adventure out of Paul's life ~~and mission as a Christian~~, and you no longer have the real Paul. He gloried in the work God gave him to do whether it was the business of tent-making or the business of telling others about Christ. Both businesses were in his blood. And when hardships came - that was part of the adventure. "Five times [they] gave me the 39 strokes; 3 times I have been beaten with rods; once I was stoned; 3 times.. shipwrecked," he wrote to the Corinthians (II Cor. 11: 24-25). Hardships and frustrations - yes, of course - but for Paul, ~~the victory towards which the great adventure led him~~ was never in doubt, because ~~it~~ ^{his} was an adventure undertaken not just for his own ~~psychological~~ fulfillment, but for and with the Lord. "And if God be for us," as he wrote to the Romans (8:31), "who can be against us?"

Something of that confidence seems to have gone out of us. Remember the time when there was no question about the thrill of Christian missions?

But I have been talking about the past. The days of the pioneers. I wonder if you haven't been thinking that by comparison, life today is dull, and uninspiring. Where has the adventure gone?

I wonder if it isn't because we've refused to accept the fact that adventure in life is a mixture of all those indispensable ingredients. ~~You~~ We can't pick just one of them, ^{the need for self-expression} and meet the rest. Dr. McCord of Princeton has been recommending to the faculty recently a new book by Daniel Yankelovich, the pollster. It's called New Rules, and is a sharp and incisive commentary on American attitudes in today's world. Yankelovich says that the chief goal in life of the overwhelming majority of Americans is self-fulfillment, "at the expense of the older, self-denying ethic of earlier years."

He goes on to say that this is precisely most true of that segment of America where Presbyterians feel most at home — the young, well-educated world of the rising professional. But that the agonizing predicament of this tight little world is that it ensnares people in a confusing triple-bind.

① First, these kind of people are presented with an abundance of choices about what to do with their lives without knowing how to make the right choices. ~~Personal~~ They are in a "self-fulfillment predicament." "Personal freedom is valued so intensely that they regard each new commitment demanded of them as a threat to their freedom." So they never commit themselves to anything, if possible.

② The second part of the bind, is that their type of freedom pre-supposes an expanding, affluent economy — "flexible work arrangements, low-cost travel, abundant career opportunities" — but that kind of an economy ^{gives every evidence of} ~~seems to be~~ disappearing.

③ Finally, says Yankelovich — the third bind "concerns their interpretive framework: those most strongly absorbed in the self-fulfillment quest see the world through categories of

thought derived from themes of self-psychology ... They are ~~never~~
 preoccupied with their inner psychological needs. They operate on the premise
 that emotional cravings are sacred objects and that it is a crime against
 nature to harbor an unfulfilled emotional need. This .. attitude affects
 precisely those crisis points in their lives when their attention might be more
 productively turned outward - toward the world and its vicissitudes. (p.)

MISSION AS AN ADVENTURE: II

Is The Adventure Goned?

The other day I spoke about missions as the Great Adventure? But I was talking about the past. Mission was an adventure then in the good old days of the pioneers. But is it still the same kind of high adventure to us who have to live in the present? Not if some of the things I hear from today's missionaries are true. Today [people are calling missions not "the great adventure" but the "great frustration"]. They say the days of the missionary are over.

Too many of us are like the church in Ephesus. We have lost our enthusiasm. "To the angel of the church at Ephesus write:.. I know all your way, your toil and your fortitude.. Fortitude you have; you have borne up in my cause and never flagged. But I have this against you: you have lost your early love.." (Rev. 2: 1-4 NFB)

The early love is gone, and the thrill of adventure for Christ. All we have left are our frustrations. What a Peace Corps worker once told me about his problems pretty well describes us missionaries sometimes. "Every Peace Corps member", he said, "faces three frustrations. The first is diarrhea. The second is language. And the third is the frustration of trying to help people who won't help themselves." That's how we talk about mission today.

Chalmers of New Guinea can beat his breast and say, "Give me back the spears flying, and the clubs knocking me to the ground.. and I will still be your missionary". But I have yet to hear a heroic modern missionary build a furlough talk around the phrase, "Give me back the diarrhea!" Who says the mission field is adventure?

Besides, a psychiatrist like Tournier may claim that any satisfying life-mission must give scope for his five-fold elements of adventure, but can we expect to find them in our ordinary lives. ^{Today} As Christians should we expect them? (Are they Biblical?) Having some of these doubts in my own mind I thought I'd check out the "five indispensable ingredients" of adventure, of real living, first with the Bible, ~~and~~ not with the pioneers, and then with our own lives as missionaries today.

To begin with, though, and to be fair to Tournier, I must point out that he never says that everything in life ~~is going to~~ must be a thrill. ^{Don't ever do this business. A adventure.} Life has its rhythms, and even adventure has its ups and downs. The highest adventure, he says, may begin with an "abrupt, spell-binding ascent" into risk and achievement, but it is often followed by the long, frustrating descent into organization and exhaustion. ~~But~~ ^{(However,} that too, in turn, can be followed by the recovery of victory in Christ. And there he speaks to my life, not just to the pioneers, ^{and he speaks in Biblical terms)}

^{There is a} ~~I find the same~~ rhythm of achievement and frustration ^{even} in Paul. To the Corinthians he glories in the high adventure, "dangers from rivers, dangers from robbers, dangers from my fellow-countrymen, dangers from foreigners, dangers in the country, dangers at sea, dangers from false friends.. (out) when I am weak, then I am strong." (2 Cor. 11:26, 12:10). And then a complete change of mood, writing

to the Romans: "Wretched man that I am.. I am carnal, sold under sin.. I do not do what I want, but the very thing I hate.." (10:14,15)

How about our own missionary situation. What happened to the 5 necessary ingredients,

So also with Tournier's ~~five~~ recipe for real living, his five necessary ingredients of adventure. I find them part and parcel of Paul's whole life and mission. Let's look at them again, through the Bible. Look for them also in your own life.

Paul maybe can stand up to Peter - but how can a missionary in Korea or Brazil get through the power structure, 175 in Atlanta? They even talk away from us for awhile the previous name of mission ary. We became "paternal" unless - until they discovered red-faced that "paternal" work is "secret language" and taken

1. There must be opportunity for self-expression. "Adventure", says Tournier "is a manifestation of oneself, a form of self-expression." No one can say this is non-Pauline. Paul, the last of the apostles, who had the gall to withstand Peter himself to his face (Gal. 2:11). "Peter was clearly in the wrong," says Paul, with all the self-confidence in the world. It is not surprising that a missionary who could stand up to headquarters, (Peter) was not beyond expressing himself somewhat dictatorially to converts. The Corinthians, apparently, objected to the whiplash of authority in his letters (read 2Cor 10: 1, 8-11). He wrote right back, "Wait till I come, and you'll find it is not in my letters only." I have the authority, and (as the New English Bible puts it, in 11:12), I will "cut the ground from under those who would seize any chance to put their vaunted apostleship on the same level as (mine)".

But ^{but the people they give us no} [what about us. Perhaps] the commonest complaint of the missionary today is that he is stifled, not listened to, ignored. ^{The missionary} He comes bursting with ideas and enthusiasm. But he is no longer an apostle, a pioneer. There is a church already there, and he is out-ranked. "They don't want me anymore," a discouraged missionary said to me. "They only want my money." If that is true, your chance for self-expression is gone, and there will be no adventure left.

2. There must be scope for innovation and invention, says Tournier. It was true enough for Paul. [He shocked the apostles with his radical proposal of a mission to the Gentiles, and it took a vision from the Lord to reconcile Peter to this kind of an innovation.] But I hear today's missionary say, "New York tells me I can't start anything. I'm supposed to let the church do it." What kind of adventure is there in playing second fiddle?

3. Thirdly, there must be a firm and steady singleness of purpose in adventure. Paul had it. "This one thing I do...", he wrote to the Philippians (3:13). But we live in a pluralistic world that consistently fuzzes over distinctions and shys away from singleness of definition. In my father's simpler days he knew without a shadow of doubt what he had come for: by the work of the Holy Spirit to make Christians. ^{for the glory of God.} In these less certain days I go to a Christian missionary conference [in Japan] and am told, "Your mission to Buddhists is to make them better Buddhists", ^{No wonder} and many a young missionary gets confused and finds the cutting edge of mission ^{of mission} and adventure dulled and blunted.

4. In real adventure ^{the} for ^{of mission} life, it is love which suggests the goal and love which directs and sustains the adventure. Paul said it best: ^{"Love never fails"} "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all know-

ledge; and though I have all faith so that I could remove mountains, and have not love, I am nothing". But what about us? ^{The love gets better than sometimes.} My first mission meeting, when I came ^{back to Korea} to the mission field ^{was} so tense with disagreements about petty intr-mission housekeeping problems that my wife ^{was} almost in tears. And in my first ten years on the field I watch ^{ed} in horror as my church split ^{fourteen} fourteen different times. Is that love? Is that adventure? Is that Christian mission?

5. The final indispensable ingredient that makes life an adventure is risk. Well, I do at least have a risk. A pretty poor one, but a risk. "Give me back the diarrhea".

Is this the way it all ends, after the days of glory, after the heroics of the pioneers? ^{To paraphrase T.S. Eliot - This is the way the mission ends ... not with a bang but a whimper.}

I think part of the current whimpering in mission is due to the frustration of trying to live up to a missionary image that no longer fits the facts. I have ^{to go} to go on furlough ^{this} this summer and begin ^{to speak} to church groups who still think of missionaries as valiant men in pith helmets beating their way through the jungles to convert, at risk of their lives, perhaps one or two cannibals a year. Either that or they think of the missionary as a Billy Graham converting thousands every day. In either case ^{I am} going to be a big disappointment. Where's my pith helmet, my jungle, my cannibals? I have to stand up and tell them that my ^{our} mission office ^{is} on the eighth floor of an air-conditioned building in the tenth largest city of the world which has, through no merit of mine, more than 1600 Protestant churches. It just doesn't sound like adventure any more. And as for great success, like Billy Graham, I have to admit that most of my Korean co-workers are far busier and better evangelists than I. ^{In success I feel that some say they are more than in Korea than in U.S.}

And not the end of the Christian world mission.

But listen, this is not the end of the world. We all sooner or later have to make that necessary and often disillusioning adjustment from the adventure as we imagined it would be to the mission field as it really is. But we need not let the adventure die with our illusions. However low we may sometimes fall in our feelings and our practice, our calling is as high as ever. The missionary calling has two aspects. One is horizontal--recognition of a need, or the request of a church. ^{That's a valid missionary practice. "Come over into Macedonia"} But there is also the higher calling. And when the horizontal aspects of the call leave us tired and irritable, when the work to which we are put loses its glamour and we first discover that our own believing colleagues are sometimes as hard to work with as the non-believing heathen-- ^{if we allow we don't see past our own} then it is time to stand straight again and remember the vertical aspect of our call. Our call ~~is from~~ depends on no man, for you or against you. Our call is from God, and with God all things are possible.

Not all the bugle calls come from the past, and not all the present is wasteland gray. Our tendency is to fail to recognize today's adventures as adventure simply because they are different from the adventures of the pioneers. Or we reverse that, and glamorize all the frustrations out of the recollections of the past. I remember Latourette once saying that none of the great missionaries died with a sense of frustration. But this was not because they had no frustrations. Don't over-idealize the days of the pioneers. They were big men ^{and good women} not only in

Adventure Today - 3 3 3 3 3

But listen. This is not the way the world ends. We all, sooner or later, have to make that necessary and often-times disillusioning adjustment from the adventure as we imagined it would be to, to the mission field as it really is. But we need not let the adventure die with our illusions. However low we may sometimes fall in practice, our calling is still as high as ever, and all we may need now and then are a few bugle-call reminders of the "high prize" that is ours--this "high calling of God in Christ Jesus", as Paul puts it.

When the horizontal aspects of the call leave us tired and irritable; when the work to which we are called loses its glamour and we first discover that our own believing colleagues are as hard to work with as the non-believing heathen--then it is time to stand straight again and remember, the vertical aspects of our call. Our call depends on no man for you or against you. Our call is from God, and with God there is no end to the adventure.

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Look again at Tournier's five categories of adventure.

First, there must be opportunity for self-expression. Who says there is no chance for self-expression any more on the mission field? The days of the pioneers are anything but over. You just don't recognize them, because they look so much like you. I think of people like Jim Moore and Sally Robinson who pioneered a whole new field of Christian television (in Korea.) And of Otto DeCamp who gave this country the first Christian Radio Network in the whole world. Those three people--Moore, Robinson and DeCamp--were reaching more people in one month for Jesus Christ than Underwood, Appenzeller and Moffett--all three combined--reached in their whole lives. And I think of Fran Kinsler who took some cold, ragged waifs off the freezing streets of Pyongyang one night and started a Bible Club movement that has no equal anywhere in the world. Or I think of

And I think of that young man who called to me and said, "I've been in a deep hole. And the only way out was to believe in Him who says He can do all things." [And we can do all these things in Him who says He can do all things. Help us to believe it. Amen.]

Just how bad is our situation? True we have a decline in the number of missionaries - Hardly enough of us Presbyterian overseas missionaries left to make drastic much of a problem any more - and that is bad news - all the worse because the decline - practically all of it is in mainline churches like ours. Here are the depressing statistics: - (the figures are for the 8 years 1972-1979, overseas career missionaries)

- Episcopal 79% down
- United Presbyterian - down 72%
- Lutheran Church in America - down 70%
- United Chh of Christ - down 66%
- United Methodist - down 46% (almost 50%).

By contrast -
 S. Baptists - up 88%
 Anab. of Ind. - up 50%.

Look what happened to us as Presbyterians:

Back in 1927, the Northern Presbs alone had 1606.

In 1952 - just before reunion N. + Smith together had 831 (twice as many deacons, - but 1/2 the personnel)

And in ~~another~~ ^{the next} 4 years after reunion - in 1956, we were down to 627, of whom only ~~303~~ 492 were regular appointments.

That sounds like failure - and it will be failure if the trend continues. But let me balance the gloom with two pieces of good news, maybe three.

① Contrary to popular opinion, ^{Christian} enthusiasm for world mission seems to be at a new high, even in Presbyterian circles. For the first time last year (2 yrs. ago). Presbyterians outnumbered Baptists among the 17,000 college students attending Interuniversity's great triennial Urbana Missionary Conf. in the Univ. of Ill. campus. And instead of decreasing the number of overseas missionaries sent from N. America out across the world continues to leap upward. In the 5-years from 1975 to 1979 the number increased 27% (from 35,000 to 44,500). If short-termers are included the growth is a phenomenal 50% - in just the 5 years '75 to '79. The news isn't all bad these days.

THE EPISTLE TO THE PHILIPPIANS

The Two Major Themes:

- I. UNITY
- II. JOY

The Two Great Paradoxes

- III. THE SERVANT LORD
- IV. THE EXALTED SLAVE

I. UNITY

Phil. 1: 1-11	Partnership in mission
1: 27-30	Unity in the church
2: 1-11	The secret of unity
4: 1-3	"Agree in the Lord"
4: 14-23	Partnership in mission

II. JOY

Phil. 1: 3-7	Joy in mission "making my paper with joy" (4)
1: 12-14	Joy in adversity
1: 15-18	Joy in division "in that I rejoice" (18)
1: 19-26	The secret of joy "I shall rejoice. For to me to live is Christ" (21)
2: 19-30	Joy in partnership "I may be cheered" (19)
4: 4-7	Rejoice! "Rejoice in the Lord always..." (4)

III. THE SERVANT LORD

Phil. 2: 5-8	The humbled Lord
3: 1-11	Becoming like Him
1: 1	Servants of Christ

IV. THE EXALTED SLAVE

Phil. 4: 13	"I can do all things..."
1: 19-21	"Not ashamed"
2: 9-11	The exalted Christ
3: 12-31	Forgetting the past, and pressing on.
4: 8-9	The model Christian

PHILIPPIANS

1:1-11

I can do all 1:12-26

'Side of the road' 1:27-30

the servant lord 2:1-11

omnipotent slave 'exalted him' 2:9-11

I may be chastised 2:17-24

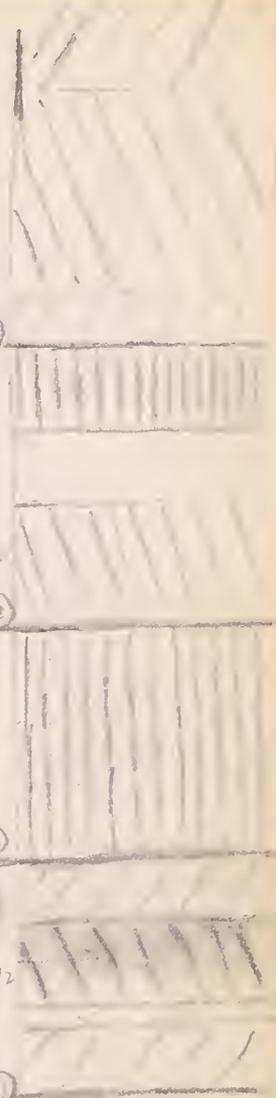
3:1-21

'Fellow-workers' 4:1-9

I can "Content" 4:12

"I can do all" 4:13

"Patience" 4:14-23



Presbyterian Mission, Andong
APO 13, San Francisco, Cal.
(for letters only)
December, 1958

Dear Friends:

Thank you for all the Christmas cards and letters that have been pouring in on us. In return, we would like to tell you a Christmas story from Korea.

It is about a Christmas Eve in Death Row, and a murderer's last minute conversion. If that sounds overly melodramatic to you, we can only say in defense that melodrama is the ordinary stuff of life out here, and that what may be too vivid for you is only normal in Korea. I remember, for example, a chance acquaintance on the train telling me in a matter-of-fact way how he had seized his own brother captive in a file of surrendering communist soldiers. Torn apart by the 38 parallel; pushed into opposite sides of the war; they ended up facing each other at gunpoint. (If I say it in a B-movie I'd laugh skeptically; out here it really happens.)

But to get back to Death Row and the murderer. It makes a sequel to a sketch about our fellow-missionary, Otto DeCamp, which I did for the Princeton Spire a while ago. Otto was arrested back in 1941 for resisting the Japanese when they tried to force Shinto worship on Korean Christians. He was torn from his bride of two months, held incommunicado for six weeks and sentenced to ten months at hard labor. The sentence was finally suspended, but not until after a three-month ordeal of filth and strain in Seoul's notorious West Gate prison had left its mark on him, and not until its bleak, block cells and dirty, flea-bitten, hollow-eyed prisoners were indelibly etched on his mind. Some day, he vowed, he would do something for them.

The sequel begins fifteen years or so later when another prisoner is thrown into that same squalid jail. This one, however, deserves it; he is a murderer. Discharged from the Korean Navy and brutal series of small crimes. His slow mind burned with a particular antipathy to Christians for no other reason, it seems, than that he was once awakened at dawn by church bells calling the faithful to daybreak prayers and then could not go back to sleep.

There was one influence that might have redeemed him. He fell in love with a pretty Sunday School teacher, but when she excused herself one evening from a date in order to prepare for a Christmas program, he casually and cruelly shrugged her out of his life. After that he was lost. When at last he was picked up by the police for murder and condemned to death he did not even bother to appeal the sentence, and on Christmas Eve was waiting sullenly in his cell for the day of execution --when suddenly he heard the angels sing!

It was no angel, of course; it was only a radio. But it was to have as startling an effect on Kim's life as any angel song. By this time, you see, Otto DeCamp had fulfilled his vow. He had returned to Korea after the war with the major assignment of building and directing HIKY, Korea's first Christian radio station. To his office one day about two years ago came an official from the West Gate prison with a request. Could HIKY donate a radio to the prison to bring a little music into the drab lives of the prisoners?

6 out of 30 are in Brazil
 4 India
 3 Korea
 3 Indonesia } half are in from countries
 9 out of 30 in Brazil + Korea

Adult membership

1. As. of God, Brazil
2. Kimbanguist, Zaire
3. Aglipay, Philippines
4. Ch. of Christ, Zaire
5. Reformed, Indonesia
6. Pentecostal, Indonesia
7. Congregation of Christ, Brazil
8. Ch. of South India
9. Batak Prot., Indonesia
10. Methodist, South Asia

Largest Protestant Denominations in the Third World

	Adherents 1980	(Adults 1980)	Adherents 1952
1. Church of Christ, Zaire	4,728,000	(1,519,000)	1,174,000
- 2. Assemblies of God, Brazil	4,000,000	(2,753,000)	220,000
3. Philippine Independent Church (Aglipay)	3,500,000	(1,860,000)	3,000,000
4. Kimbanguist Church, Zaire	3,500,000	(2,000,000)	- -
5. Anglican Church, Nigeria (CMS)	2,941,000	(359,970)	403,000
6. Council of Dutch Reformed Churches, S. Africa	2,142,000		1,665,000
+ 7. Protestant (Reformed) Church, Indonesia	1,959,000	(987,000)	1,033,996
8. Nigeria Fellowship of Churches of Christ (S.U.M.)	1,746,000	(100,550)	25,000
o 9. Church of South India	1,556,000	(516,000)	895,000
10. Church of Christ, Manalita (Philippines)	1,500,000	(400,000)	
11. Anglican Church Uganda (CMS)	1,384,000	(306,000)	321,000
12. Anglican Church of South Africa	1,236,000	(327,000)	597,000
x 13. Presbyterian Church in Korea (Tonghap)	1,100,000	(280,000)	240,000
o 14. Council of Baptist Churches, N.E. India	1,065,000	(230,000)	
- 15. Baptist Convention, Brazil	1,050,000	(350,000)	125,000
+ 16. Batak Christian Protestant Church, Indonesia	1,044,000	(465,000)	502,000
+ 17. Pentecostal Churches of Indonesia	1,000,000	(750,000)	
- 18. Congregations Crista, Brazil	1,000,000	(600,000)	
- 19. Evangelical Pentecostals, Brazil for Christ	1,000,000	(250,000)	
20. South African Methodist Church	942,000	(374,000)	684,000
o 21. Methodist Church in South Asia (India)	901,000	(421,000)	450,000
x 22. Presbyterian Church of Korea, (Hapdong)	900,000		240,000
23. Madagascar Church of Jesus Christ	881,000	(250,000)	600,000
24. Burma Baptist Convention	798,000	(249,000)	439,000
o 25. United Ev. Lutheran Churches in India	790,000	(340,000)	483,000
26. Church of Central Africa, Malawi (Presbyterian)	766,000	(282,000)	386,000
x 27. Korean Methodist Church	700,000	(301,800)	129,000
- 28. Evangelical Lutheran Church, Brazil	629,000	(136,000)	740,617
- 29. Presbyterian Church of Brazil	623,000	(124,900)	123,000
30. Zion Christian Church, South Africa	600,000	(300,000)	
31. Tanzania Evangelical Lutheran Church	592,000	(274,000)	62,000

The largest denominations (World) Adherents Adult

1. Evangelical Church in Germany	28,500,000	22,000,000
2. Church of England	27,660,000	9,600,000
3. Southern Baptist (USA)	14,000,000	11,600,000
4. United Methodist (USA)	14,000,000	10,300,000

- Statistics adapted from
World Christian Encyclo-
pedia, 1982

(4)

And here in Japan, where in terms of mass media you are 25 years ahead of us in Korea, & the pines are further such in the past, and in economic development you are 20 yrs. ahead of Korea - and perhaps even ahead of the U.S. -

And here in Nepal, where the damp of the pioneers are partly still with you, but partly already gone - as the roads open up, and the cities grow and airfields multiply and the world pines in on you - still from the perspective of an outsider like me, comparing this with our situation in Korea - everything you do is pioneering. And if at times it doesn't feel like it - when it feels more like ^{chaos} ~~organized~~ chaos, as the ^{structures} ~~business~~ break down, and your students aren't very ^{religious} bright, and the church grows you - if you come to the point of wondering if it's really worth-while and you are ready to quit in self-pity and say, "I'm not needed" - Check yourself with the Bible, but with the pioneers, and perhaps you will be able to say with Paul, "All right. Maybe I'm not needed all that much. ^{But} Nepal could muddle along without me. But - I have been crucified with Christ. ~~It~~ ^{It} is no longer I - but Christ in me." And Christ is always needed!

2. And who says there is no room anymore for innovation and invention on the part of missionaries in the time of transition that is inevitably ahead of you - transition from a mission-centered approach to a church-centered in community. That time is not here yet, but it will come. ~~And~~ ^{And} when it comes don't let anyone tell you that there will then be no place for the missionary. In some ^{ways} ~~ways~~, ^{it is precisely then that} the ~~missionary~~ ^{missionary} ~~then~~ is all the more needed - for as the church grows there is a tendency for it to turn in upon itself, to become absorbed in its own problems, its own organization, to become a ghetto. And sometimes it takes a missionary, someone from outside, free of ^{ecclesiastical} organizational politics, to remind the church there is still the world of the lost and unreached outside, waiting for the good news.

Gleason Van Lierp's pioneering work with prostitutes. } All this is pioneering
 and adventure in the truest, highest sense. (And ~~best of all~~ ^{even if I'm not one of them} - when I'm ready to
 quit in self-pity - "I'm not needed!" I say with Paul: "That's right, I'm not ^{needed} but I have been crucified
 with Christ. It is no longer I - but Christ in me. ~~I will always work with them~~ ^{And He is always needed.} ~~and I will always~~
 2. And who says, ^{in this age of nationalist clericalism?} there is no room for innovation and
 inventing? I am not sure that I am going to use Cath Mackenzie's
 illustration for many sermons, but I am quite sure that I am not
 going to forget it, either. And I think of some of ~~our~~ ^{other} ~~new~~ ^{the new} pioneering
 thrusts in ^{Christian} medical outreach - of how our Taejeu doctors, like my brother
 and John Sibley, are breaking out of the sucking vortex of the cities
 which tend to ingest all the medical aid available, and are taking
 medicine out where ~~it is so badly more desperately needed~~ ^{to the medically unreached}, out to
 the country - the one with a whole series of satellite clinics and
 small hospitals, the other with a bold new plan for low-cost medical
 care on Kope-do. There's adventure for you.

3. And who says we have lost our ^{Simplicity} sense of purpose?
 We have it's our own fault. We can't blame it on the changing times.
 I was talking to a missionary the other day who was grieving
 because the Korean church, ^{he says} had lost the sense of urgency about
 the necessity of decision for Christ. They don't ask for decisions at
 the altar anymore, he said, and if this goes, what do we
 have left? I agreed with him that this was a loss. The
 disappearance of any method of bringing ^{and women} men to Christ is a loss, &
 my point of view. But ⁱⁿ ~~in~~ ^{my} ~~second~~ ^{thought}, it seemed to me that
 he had exaggerated the loss. ^{I went to the} The very church of which he was
 complaining ^{he was right - no altar} was Young Nah ^{So my new} which ^{call} ~~at~~ ^{there} ~~in~~ ⁱⁿ the first six
 months of that very year, 700 new believers had been brought into the
 Kingdom. ^{They had the old} True, the altar call had been neglected. But which is more important
 the method - in the ~~method~~ ^{method} ~~the~~ ^{the} ~~salvation~~ ^{salvation} ~~of~~ ^{of} ~~souls~~ ^{souls} ~~The~~ ^{The} ~~method~~ ^{method} ~~had~~ ^{had} ~~changed~~ ^{changed}. ~~The~~ ^{The} ~~method~~ ^{method} ~~had~~ ^{had} ~~changed~~ ^{changed}. ~~The~~ ^{The} ~~method~~ ^{method} ~~had~~ ^{had} ~~changed~~ ^{changed}.

⑤. And finally, risk. That at least we still have. This generation of missionaries lives closer to total destruction ~~as a missionary & Korea than any~~ than even the fathers, even pioneers. I haven't been stoned in the streets by a mob, like my father - but I've been captured by the communists. I haven't been chased by angry Koreans with axes like my father - but I've suffered a people's trial and been chased and found guilty of embezzlement in China. My father knew at any moment, persecution of the Christians might break out ~~is~~ again upon him and upon those he loved. But so do you - and we could be destroyed by the enemy today in far less time than it took the mobs to catch and attack the pioneers ~~my father~~. [You who live in Seoul, they say, live within 2 seconds - 2 seconds - of annihilation from communist air attack.]

Of course there is a risk. There always has been. There always will be. Jesus said to his own disciples, as he sent them out: "If the world hates you [don't be surprised] it hated me before it hated you." (Jn. 15:18) "If they persecuted me, they will persecute you." (15:20). "Indeed the hour is coming, when whoever kills you will think he is offering service to God" (16:2) (But) "I have said this to you, that in me you may have peace. In the world you shall have tribulation; but be of good cheer, I have overcome the world."

There is no adventure in it! The risk is not with the persecution. Big on that can take care of it -

The difference perhaps is only that what you feel back to the golden days call high adventure + glory, were nothing but the obstacles + frustrations of the time. It may sound like high adventure - but it doesn't feel like it to be in a debt of dirt, water, and night. Like Campbell. There is ^{always} the risk - ~~but~~ there is ^{also} the victory. I think in closing of an incident in my brother Howard's life - not back in the golden days - but in our own.

THE ADVENTURE OF MISSION: Today

^{This morning}
Yesterday I spoke about mission in Korea as the Great Adventure, using Tournier's five-fold analysis of the meaning of "adventure". But I was talking about the past. Mission was an adventure then, in the good old days of the pioneers. But not any more, if some of the things I hear are true. Today people are calling mission not "the great adventure", but "the great frustration".

We are like the church in Ephesus. We have lost our enthusiasm. "To the angel of the church at Ephesus write:...I know all your ways, your toil and your fortitude.. Fortitude you have; you have borne up in my cause and never flagged. But I have this against you: you have lost your early love.." (Rev. 2: 1-4 NEB)

The early love is gone, and the sense of high adventure in mission. All we have left are our frustrations. Remember the remark about the three frustrations of the Peace Corps we used to quote as describing our own situation all too accurately? "Every Peace Corps member faces three frustrations. The first is diarrhoea. The second is language. And the third is the frustration of trying to help people who won't help themselves." That is how we talk about mission today.

Chalmers of New Guinea can beat his breast and say, "Give me back the spears flying, and the clubs knocking me to the ground..and I will still be your missionary". But I have yet to hear a heroic modern missionary build a furlough talk around the phrase, "Give me back the diarrhoea".

Who says the mission field is adventure? [~~If the only risk is diarrhoea, that pretty well kills the sense of adventure for most people.~~]

^{but is a good question.} ^{Besides, that was Tournier. It may be good psychology to demand these 5-fold elements of adventure for any setting of mission.}
So take another look at Tournier's categories of adventure, and ask if they really describe our lives today, and more important, how true they are, how necessary, in a biblical pattern of mission.

1. There must be self-expression. "Adventure", says Tournier, "is a manifestation of oneself, a form of self-expression." It fulfills the vital need of creative action. How well does that describe your situation as a missionary today?

One there was room and enough for all kinds of self-expression and creative action. ^{but miss} The most common complaint of the missionary today is that he is stifled. "They don't want me anymore," a discouraged missionary said to me

(p. 2)
Gal. 4:12
2.1, 2

Adventure in Mission Today

II. Corinthians 11: 23 - 28.

Romans 7: 14 - 25.

~~Let's begin with the Bible today, not Tommies.~~

P.9 >

So in preparing for ^{the sermon on Paul's words} today, I left Tommies and began with the Bible, only to find that Tommie is much more than a psychiatrist and physician. He is a Christian psychiatrist and physician.

To begin with, the more I read of Paul (~~Paul's life~~, not Paul's wife, Lillian) the more I feel the same rhythm of achievement and frustration of which Tommie speaks. What a contrast between our two Scripture passages.

- 1) In the Corinthians he records the high adventure - "five times lashed, three times shipwrecked, danger in the city, danger in the wilderness, danger at sea, danger from my own people. "Are they servants of X^t, I am a better one."
- 2) And then the complete edge of wood, writing to the Romans "wretched man that I am... I am carnal, sold under sin... I do not do what I want, but the very thing I hate."

And you needn't look at Tommie, only, for the five categories of adventures. They are part and parcel of Paul's own description of his Christian mission. ^{So let us} ~~But as we~~ look at them again, in the light of the Word of God, (ask if ^{and in the light of our own experience today,} they really describe your life today).

I. Self-expression - the first mark of adventure, and so obviously repeatedly obvious in Paul. He just can't keep himself out of his letters "Brethren, I beseech you, he writes to the Galatians, "become like me." And he spends two chapters talking about himself before he can check himself and say, as it were, almost proudly to himself, "Wait a minute. "I have been crucified with X^t. It is no longer I that live, but X^t lives in me." ^{Our message has to be a form of self-expression, as Tommie insists, for my own sense of fulfillment and in this any more left today for that kind of self-expression}

before he left on furlough. "They only want my money." If that is true, the satisfaction of creative self-expression is gone, and there is no adventure left.

that in adventure

2. Tournier says there must be scope for innovation and invention. ~~And don't stop with Tournier. Listen to Paul unimpairedly unimpairedly. He tells the apostles with real problems and the satisfaction of sharing in real solutions.~~ But I hear ^{to do} another missionary complain, "Here I am with all sorts of ideas I'd like to try. But I can't do a thing. We are supposed to let the church do it." What has happened to the adventure?

his radical new mission to the Gentiles. "I am becoming all things to all men that by all means I might save some." 1 Cor. 9:22

and he is only echoing Paul, "This one thing I do... (Phil. 3:13)

3. Tournier says that in adventure there must be a firm and steady singleness of purpose. But we live in a pluralistic world that consistently fuzzes over distinctions and shys away from singleness of definition. In my father's simpler days he knew without a doubt what he had come for: to make Christians. In these less certain days, I go to a Christian missionary conference in Japan and am told, "Your mission to Buddhists is to make them ^{more and} better Buddhists", and I am confused, and the cutting edge of adventure is blunted.

Paul said it first, and much better: "Though I speak with the tongue of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal: love is patient, kind, not jealous or boastful, does not insist on its own way."

4. Tournier says that in adventure, it is love which suggests the goal, and love which directs and sustains the adventure. But my first mission meeting is so tense with disagreements about petty household problems that my wife is almost in tears. And in my first ten years on the field I watch in horror as my church splits fourteen different times. Is that love? Is that adventure? ^{Is that the Christian mission?}

There was no such thing in Paul's full life - "danger in the city, danger in the wilderness, danger at sea."

5. Finally, Tournier says, there must be risk. Yes, I do at least have the risk. "Give me back the diarrhoea".

I Cor. 11:26
5 times the Diablos 3 times beaten in the streets
Bill when he has added it all up he says "It was worth it." For the sake of X^t I am content with weariness, with hardships, with poverty & calamities.
For when I am weak, then I am strong"

Is this the way it all ends, after the days of glory, after the days of the pioneers. Must we say with T. S. Eliot:

"This is the way the mission ends
This is the way the mission ends
This is the way the mission ends,
Not with a bang, but a whimper".

Part of the whimpering is the frustration of trying to live up to a missionary image that no longer fits the facts. I have to go on furlough this summer and begin to speak to church groups who still think of missionaries as valiant men in pith helmets beating their way through the jungles to convert, perhaps, one or two cannibals a year. And I have to stand up and tell them about my missionary work in an air-conditioned office on the eighth floor of a ten-story building in the tenth largest city in the world which has, through no effort of mine, perhaps as many as 600 Protestant churches. It just doesn't sound like adventure any more.

of Pind...
Pind...
p. 11

4. The fourth essential ingredient in an adventure is Xu Love. -

Love suggesting, empowering, sustaining the mission through all frustrations. ^{But that kind of sustaining love is itself hard to sustain.}
~~I find~~ I find it hard enough to live my fellow missionaries - as ~~for~~ Korean chh.
But I look at the chh in Korea - and I wonder sometimes how

anyone could ever ~~love~~ be expected to love it.

Korea - First Century Chh.

I left you last night dangleing with the question - 'Have we fouled
Does that nagging thought take the edge out of the challenge to achievement
and adventure that is part of the life support we ~~do~~ need in mission.

Denominational feature? Japan - China?
Mission feature - Korea - Korea



Be very careful before you label any Xu with a feature.

- Japan - ~~the queen's wife~~
- Korea - Seng Dok.
- China - communist maps.
- Japan - Xu queen's wife

Korea: First Century Church

Some time ago an enthusiastic visitor, impressed by the fervour and zeal and rapid growth of the church in Korea wrote back that he would be forever grateful for having been granted a glimpse of first-century Christianity in action, a twentieth-century Pentecost. I was pleased and gratified. But a little uneasy. I felt that perhaps I should write back and say that if he would read his Bible a little more deeply, and stay in Korea a little longer, I could show him how really like the first century church the church in Korea is.

I could show him, for example, that it is as divisive as the church in Rome, as disorderly as the church in Corinth, as stupidly legalistic as the church in Galatia, and as uncritically tolerant of open sin as the church in Thyatira. After all, those were first century churches, too, and the Bible neither shame-facely hides their weaknesses, nor glories over-much in their strengths.

Korea, I must confess has all the weaknesses, as well as all the strengths of those early Christians. Division, disorder, legalism and uncritical tolerance. There is a fearsome foursome, for you. Enough to kill any church. But before you give up Korea for lost, remember that those same words described the church two thousand years ago, and it is not dead yet.

Rome-Phil. 1:15-17.

^{like Rome.} Division. The Korean church has all of that it needs. In fact, for awhile, back in the 1950s, that is about all it did have. The "decade of division", we called it. Just about every major denomination, with the shining exception of our Salvation Army brethren, I think, was split in two, and usually in three or four. [I take no particular pride in the fact that in this particular race, Presbyterians led all the rest. We split fourteen different ways! Incredible. But Christians never give up hope for the Church of Jesus Christ.]

1 Cor. 11:20-21.

And disorder, like Corinth. I will never to my dying day forget the scene at the 44th General Assembly of our church, back in 1959 in Taejon, when Christian goon-squads, organized for the specific purpose of splitting the church, swept into the church sanctuary, attacked the delegates and broke up the meeting in complete chaos, driving out the legal members by beating them over the head with rubber shoes. Again, incredible. But again, Christians never give up hope for the Church of Jesus Christ.

Gal. 3:1, 5.

^{Christians should not be entangled again with the yoke of bondage.} And legalism. We have that rampant throughout Korean Christianity. And yet at the same time, we have an inconsistent, uncritical ethical tolerance of practices and evasions that would make a Sophist blush. Everybody knows that Christians don't smoke or drink in Korea. That is how some people tell Christians from non-Christians. Not by whether they tell the truth, and

resist corrupting bribes and stand up unafraid for justice and freedom. The most unbelievable case of this strange ambivalence I've ever come across--tragic if it weren't almost funny--was when I was president of a little Bible Institute down country, and the Dean, who later split from us because we were not orthodox enough, came to ask permission to expel two girls who had given themselves permanents against his regulations, while at the same time he asked forgiveness of two boys who had cheated on their Bible exam. What a mixture of inflexible legalism, and uncritical tolerance. Like Galatia and Thyatira!

Let me say it again. Christians never give up hope for the Church of Jesus Christ. *It had its problems way back in the golden days of the Early Ch. If his problems might have been solved by that early ch. turned the world upside down by St. Paul. And those of us who know all its faults for better than you loved the ch. So can you. Don't let the sustaining power of the love slip out of your mission.*

There were times back in the 50s when I thought divisiveness and schism had finished us once and for all. I didn't realize that division is one of nature's ways of growing. Like cells. They split to grow. So also in Korea, the most disastrous division of all, one that cut us right down the middle, both sides are now as large as the whole church was before the split. And the number of Christians in Korea has doubled despite the decade of division. There are times when even in the face of tragic Christian schism--and division is tragic even when it stimulates growth--we must learn to say with Paul as he looked at the divisions in the Roman church and wrote to Philippi, "What does it matter? One way or another, in pretence or sincerity, Christ is set forth, and for that I rejoice". (Phil. 1: 18)

And how about disorder? Disorder kills. Disease is disorder. But at the same time, disorder can be as much a sign of life as ^{much as} weakness. Nothing is quite so coldly ordered as a corpse. Moreover, ~~it is important to realize that~~ disorder is relative. What looks like disorder to me, a spectator, can be pure joy to the participant. And the touch of throbbing Pentecostal joy in all the churches of Korea--not limited and scornfully segregated in officially Pentecostal churches,-has been one of the great, abiding secrets of the continuing vitality of Korean Christianity. "Quench not the Spirit," said Paul, and he was speaking of gifts of the Spirit that some called disorder, but Christ calls power. *Spiritual power.*

~~But perhaps the most serious criticism of Korean Christianity is that its surface legalism hides an inner lack of ethical integrity. ^{I am quite aware that the} ~~And there are worse sins than self-righteous legalism.~~ ^{And there are worse sins than self-righteous legalism.} The one thing worse than a self-righteous Christian is a self-righteous sinner, a kind of inverted Pharisee whose delight in damning Christians for their pride in being good pushes them into a far worse trap, pride in being bad. At least the Korean church recognizes what some churches have forgotten: that the cure for legalism is not to throw away the law, and that though there is no salvation in the law, there is still law in the gospel.~~

No, it is not legalism that is Korean Christianity's greatest ~~sin~~ weakness, but just the opposite, perhaps--lack of integrity and too great a tolerance of ethical lapses. And yet, ~~in my office~~ I am saddened to hear it pointed out even Christians

1979
1792
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Mission as Adventure - III.

Tonight I want to talk about mission as an adventure in terms so huge and vast that it will make even the pioneers of the modern missionary movement, ~~even~~ the pioneers of Nepal, ^(25 yrs. ago) and the pioneers of Korea (95 years ago) - even William Carey (185 years ago) - seem small by comparison. ^{I'm going to begin with the Apostle 1950 yrs. ago.} I'm going to talk about mission to Asia - not just to tiny Nepal, or little Korea or even to big India - but to all Asia, a continent so ^{immense} big that its second largest country (not its largest, its second largest) has more people than the ~~two~~ whole continents of Africa and Latin America combined. ~~More~~ 60% of all the people of the world live in Asia. Jesus Christ was born in Asia. But Asia is the least Christian continent in the world. For kump-sized adventure - there's nothing in the world that can match the challenge of reaching Asia for Jesus Christ.

So let's begin with a real pioneer, tonight. Let's begin with the Apostle to Asia, Thomas, the disciple: -

The first night, thinking of our own pioneers, we caught something of the thrill and the victory of the adventure.

The second night, thinking more of ourselves, we had to admit that there are just as many frustrations as thrills in the adventure - but still the promise of victory, by faith.

Tonight, think in terms of a whole continent, think about 2000 years of mission, when in the big picture - failure and frustration in what is supposed to be the great adventure is followed not by victory, but by more failure. That's the story of Thomas - and that's the story of missions in Asia. At least that's what it looks like doesn't it?

Thomas, the Apostle to Asia, flunked his very first test not just as a missionary, but as a Christian. Listen to how the Gospel of John describes it. Apparently he missed prayer-meeting. At least that's how it sounds to me. For after the Resurrection, all the other disciples were together in the upper room, and Jesus knowing that they were still afraid, for they didn't quite know that he had really risen from the grave, came to them, and said "Peace be with you", and he showed them his hands and his side, "and they were glad," says John, "when they saw the Lord." (John 20: 19-20). But, he goes on to say (24-25), "Thomas, one of the Twelve, called the Twin, was not with them... This is where he really fails, for Thomas the Apostle to Asia was a doubter.

We are all of us at times, I think, followers of Thomas the doubter. (p. 1: 1)

The Adventure of living - Tommaso

I. Subject - "the great impulse toward adventure which is peculiar to man, and which can scarcely ever last, which must be constantly renewed if it is to avoid the tedium of organization." - An instinct never disappears from human nature.
The driving force behind human action - ∴ This is study of significance of human work.

The "curve" of adventure. (1) ascent, exposure ascent, (2) long descent
Adventure ceases as soon as normality begins.

Adventure - great motive force behind scientific research. But also - root of gambling.

Adventure - "a thirst for the absolute, ... man's hunger & thirst after God.

- lies behind good works - and crime (p. 13).

II. Adventures Fictions & Real.

The mechanism of identification - novels, cinema, sports, politics, nationalism.

But we must mature in our identification. We can't be dumb forever.

The search - to be oneself - not a copy of someone else - to be a person.

* Disenchantment - path to discovery - p. 22 Bergson.

Any sincere conversion draws the convert into a great spiritual adventure. An experience

"All converts have changed from a routine of religion to an adventure of religion. Faith is not hereditary" Don't destroy this sense of adventure with doubt.

III. Isn't Better, For worse

But he does not say "The adventure matters little, provided there is one." p. 29 "Doesn't he?" See "Even if he is mistaken, he is undergoing a wonderful, profoundly human experience."

Adventure is blind (like sex) - may lead to triumph or disaster.

War. Missions (started comfortable middle-class chd with sense of adventure).

* Religious experience subject to law of decline, codification - p. 36.

"It is dangerous to have one's golden eye behind one, it is the opposite of adventure." - p. 38

The spiritual life consists only in a series of new births. - 39

Toussier - The Adventure of Living

IV. Taking the Plunge (Adventure begins with a choice).

Since adventure is always being itself out, how do we renew & revive it. Even the Church carries on only bec. of the constant appearance of new prophets - Francis, Luther, Wesley. The official church usually resists these new break-throughs, "It is no use for the old Guard to denounce the incompetence of the newcomers, pointing out that they do not understand the problems... That is precisely what makes it an adventure..." - p. 41f.

"Pioneers are amateurs... Peter is a fisherman.. suddenly promoted to the leadership of the church; Calvin, a lawyer who becomes the founder of reformed theology; Pasteur.. a chemist who goes to medicine under horizons.. Pascal.. a mathematician who unites philosophy."

Life is not an adventure, not duty. We must take the plunge. The decisive moments of our lives are when we make a choice. - p. 45. This begins the adventure. It must be your choice - not others. Toussier's first book - 6 read, now advised publishing.

V. The Meaning of Work

Word of conviction. "History was made by poets. It is not by intellectual reasoning but by communicating conviction that individuals & nations are aroused." - p. 55

Toussier, argues with H. Kraemer... "You theologian..." he says, heatedly. He cut me short. "No," he said, "I am not a theologian, I am an orientalist. I only do theology for love of it." - p. 56

Work should be done for love, not gain. By amateurs. Cf. the 2 "professionals" in the parable of Good Samaritan. But most people today do not love their work. The meaning of work is the satisfaction of the instinct for adventure that God has put in the heart. In work, man must see his own human significance - or it is drudgery. Not duty, but love.

VI. Commitment.